

It has to do with the feelings and those alone. Feeling is ever the criterion of right and wrong, and they direct and govern. As a man thinketh (and he usually feels as he thinks) so is he, and so he acts, what therefore will promote his interest he thinks and feels is right; and having no heart from anything else aside from self, that course is adopted. Arouse the feelings of the church, and no one is ever so pious. But meet these same individuals when their hearts are brought out; let God leave them to show that all that is in their hearts and they will prove by their actions that they are yet in their sins. Consequently a minister who will be successful, and success is but another word for popularity, must understand these facts and deal with the church accordingly—that is, fall in with her habits, prejudices and feelings. He must preach upon the love of Christ or some kindred subject whose tendency is to work up their feelings. Their sins must be let alone.—Consequently all unpopular subjects must be avoided, and the devil's master is always to have no heart to hate and put away sin as such. Their enjoyment arises not from a conscious integrity and uprightness caused by love to Christ, but from a worldly source. True, at times they possess feelings of thanksgiving, praise and gratitude, when they are brought into circumstances which naturally excite them; but it should be remembered that the brute beast is similarly moved under similar circumstances. Consequently also, he who would reprove and rebuke is considered uncharitable and unkind, rash, radical, ultra, too severe—and is usually termed vulgar. Charity! Charity!! is the usual cry, which in fact is but another word for quarters—or let us alone. What a pleasant scene, a church comfortably situated! Their house of worship neat and commodious and well filled, and the Pastor a man of the most approved fashion, with none to molest them or make them afraid! All those vexed questions, which distract and divide other churches, have been barred out of their communion. The tear of sympathy, when the Pastor in the approved manner dwells on the condition and wants of the heathen, starts from every eye, but the lip of scorn is curled when the wants of the poor at their own doors are mentioned. It is fashionable to weep gently for the heathen provided they are the heathen of a foreign land.—Consequently the church demand a certain class of ministers and the demand is promptly met,—a class so very pious and charitable and prudent withal that they never trouble themselves about any question that would distract and disturb the dear people of God, but who in his fond and pious embrace, binds the tiger and the lamb together. In revivals too, the means are of that nature to awaken the emotions and never reach the heart. The preaching is but appeals to the hopes and fears rather than the heart. The singing, the prayers and exhortation, but so much machinery to excite the people. Preaching that descends to the common business transactions of life, that brings to bear on our daily conduct the law of God, that would rectify the whole internal machinery of the moral man, and re-form it, is vulgar and disgusting, and rebuked by the whole church. Consequently the religiousists from such shops, are not governed by the truth, but by feeling. Now and then we find one who deals faithfully with men's hearts, but he is tolerated only for the time being, for the purpose of building up a sect. If this be not so, then why so little advancement in holiness? Why so little effort to save souls? Why this moral lethargy and indifference to those enterprises whose object is to free the world from sin and death? Pious enough when excited, conditionally however, that you keep from sight and hearing what will bring out the heart. A few years ago and what an ado if the cause of temperance was mentioned in a revival of religion. Not a religious subject, its introduction will divert the attention and grieve the Holy Ghost, as though the Holy Ghost had fellowship with drunkenness. A revival was too sacred and holy for anything but religion. Evidently therefore the revival does not convert the heart to the truth, but simply excite the feelings on those subjects where all agree. Similar revivals were frequent in the Catholic church during the dark ages. Thus also our various ecclesiastical bodies through the land; their bowels of compassion year over the heathen, the poor benighted Hottentot, over the West, and for the poor Indian. Their feelings are easily roused while they contemplate the wants of the west, the call for Bibles, tracts and missions. How eloquent, pathetic and pious at such times! But what a scowl!—What pious horror! what death in every heart, when the wants of the poor at their own door are mentioned! I attended a meeting not long since of a certain Baptist Association not fifty miles from this city. The subject of the persecutions of our Baptist friends in Denmark was presented for contemplation. Our oldest, most experienced and tried brethren, as they dwelt on the scene, wept, and their noble hearts seemed to swell, too big for utterance. Every heart thrilled with emotion, deep and intense. Truly this was proper and commendable. But can it be possible! What a contrast was manifest when the simple story of the wants, the sufferings and their condition, worse than death, of our Baptist brethren and sisters in the South was mentioned: a "change came over the spirit of their dreams."—Instead of the tear and the stifled sigh, there was the scowl, the sneer—deep pious horror and coldness, if not burning indignation. Still farther: a Baptist deacon a prominent man in the association, contended for a long while that the Bible sanctions slavery. It made it right to crush out the humanity and soul from his

## LIBERTY STANDARD.

"Proclaim Liberty throughout all the land, unto all the inhabitants thereof."—Leviticus, 25: 10.

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brethren and sisters who have been begotten by the same Spirit. Right to reduce them to chattels,—the image of God trodden under foot and sanctioned by heaven, and when the question was taken to adopt a resolution simply declaring slavery a sin, a minority, respectable for numbers, voted against it. And all this in the 19th century! in the land of Bibles and revivals! Is this the religion of the Lord Jesus Christ? Foul hypocrisy! A libel on the gospel itself. What benevolence, bounded by lines imaginary or real!—What call that that true Christian love which does not grasp the world,—that is partial and circumscribed? This is not a solitary case. Could the doings of every ecclesiastical body be given to the world, for the last ten years, it would but accumulate similar proof and show conclusively that the religion of the present day has its seat in the feelings and not in

it Constitutional, would you be favorable to annexation, on any terms?—I reply, I would not.

The permanent success of a government must have some relation to the extent of its territorial limits. While they may, doubtless, be too narrow for the highest development of national prosperity—so may they be too large. Without saying that our territory is too large, I say, it is large enough for all the just and useful purposes of government.

I know no good reason why we should desire to have Texas united to us. The United States and Texas are not connected by large rivers watering both; nor are they separated from other nations by deserts, or by chains of mountains forming joint barriers of protection and indicating that they ought to be one nation. If we desire annexation because she is contiguous to us—Texas once obtained, born for the annexation of Mexico; nor shall we be able wholly to quench our thirst but in the Oceans which wash on all sides the continent we inhabit.

So far am I from thinking the annexation of Texas would be beneficial to us, I

wish she were re-united to Mexico, and that, as one people, they were rapidly advancing to the highest grade of intellectual and political power. To have such a power on our borders—one whose character and whose rights we could not help respecting—would most favorably affect us, as I think, in a variety of ways. One only I allude to: it would restrain that wild, buccaneer spirit of adventure, unhappily existing to a great extent in our country; a spirit that is at war with all solid improvement and true civilization, and which, unless juster notions can be made to prevail, will soon begin to set at defiance the restraints of our own government, and render the condition of weak communities on our borders one of constant insecurity and alarm.

Recently, a large anti-Texas meeting of

the citizens of Pittsburg was held, and inquiries were propounded to the several Presidential candidates, respecting their opinions on the question of Annexation.—Whether the other candidates have answered, we know not. The reply of Mr. Birney we copy from the *Spirit of Liberty*, Pittsburgh; and we commend it to the attention of our readers: [Cincinnati Herald.]

**James G. Birney and Texas.**

LOWER SAGINAW, Mich., }  
February 28, 1844. }

Gentlemen—it is but a short time since I received your note, written on behalf of a meeting of the citizens of Allegheny county, of all parties, requesting to know me, as one of those who have been spoken of by their friends for the Presidency, what are my views upon the proposition to annex Texas to the Union.

In complying, as I cheerfully do, with the request—to your first interrogatory, "would the proposed annexation be Constitutional?" I answer in the negative.

Our Government is strictly one of delegated authority. The 'powers' imparted to it are carefully described and embodied in the Constitution. None of them authorises the government, in any way, to accept of a cession of foreign territory.—So far from it, they bear no relation, nor do they contain the slightest allusion to such an event.

I do not forget that Louisiana and Florida, once foreign territory, were annexed to the Union; but the President who projected and consummated the purchase of the former, both knew, and acknowledged, while he was negotiating it, that it was unauthorized by the Constitution.

Nor am I unaware that some among us, of high authority in such matters, maintain that, as the Constitution confers on the government the power of making treaties, it consequently confers the power to acquire territory by treaty. This is a two edged sword: For if the power to make treaties carry with it the incidental power to acquire, without stint, territory of other nations, equally does it carry with it the power to cede without stint, the territory we already possess, to other nations. If we adopt the construction, that the treaty

making department is not to be limited by the 'powers' imparted by the people to the Government—then may whole States be transferred to other Sovereignities—then is the integrity of the union—nay, our political existence itself, in the hands of a President and two thirds of a quorum of the Senate.

I am not averse to a liberal construction of the powers of the government, wherever the objects sought are plainly allowed in the Constitution. But when they are unknown to the Constitution, the liberal construction which becomes necessary to authorise them, is but another name for usurpation.

It ought never to be lost sight of, that in this country the *sovereignty*, in substance, as well as in name, abides with the People; that the powers of the government are but emanations of portions of that sovereignty imparted to each of the citizens as may be duly called to administrative functions; and that these powers, while they are to be exercised solely for the general welfare, must be exercised at random, but within the limits marked out by the people themselves in the Constitution. Should experience prove that these limits are too narrow, the people, on being duly resorting to will, through their own instrumentality, the States, enlarge them as they deem it expedient. Meantime, the inconveniences arising from powers thought to be too much restricted, but which are susceptible of so complete a remedy, ought to be patiently borne with: for they are as nothing, when compared with the uncertainties, the disorders, the perils, the oppressions attending a government all at loose ends, vacillating and distracted by the varying opinions and conflicting theories of those who may successively be called to administer it.

Governments without number have been brought to nought by what is called a liberal construction of Slavery on domain brought within its exclusive jurisdiction. None of the specified powers authorize the establishment necessary or proper for carrying into execution any of these powers.

On this ground, were there no other, I should say, we cannot receive Texas as a Slave Territory. We have no right to continue chains, which we have no right to forgive or impose.

But there are other grounds:—the Constitution of the United States does not permit the organization or the countenance of Slavery on domain brought within its exclusive jurisdiction. None of the specified powers authorize the establishment necessary or proper for carrying into execution any of these powers.

Again: Two of the objects of the Government set forth in the preamble of the

Constitution are—to establish justice and secure the blessings of liberty, in the land.

With justice and liberty, slavery is wholly incompatible. All men so regard it.—What, then, shall we do? Shall we so interpret the silence of the Constitution on this matter, as to make it outweigh the entire they despise the truths of the Declaration of Independence; by men whose lives are but the expression of the coarse, barbarian contempt with which every claim of humanity, and which every principle of just and equitable government may be spurned and trampled on in the face of God and man. Their power, too, has been exercised in the same insolent spirit of overseership that marks brutal rule at home over the ragged starvelings of their rapacity and avarice. The free States send their members of Congress to Washington to be overawed, corrupted and despised. The venal orators and declaimers of Athens, who sold them to Philip, were not looked on with supreme contempt by their supercilious purchaser, than are the betrayers of the North by their slaveholding overseers when driving them to their daily task of official meanness and servility.

Such is the condition of our affairs now—one for which we have been prepared, mainly by the two annexations that have already taken place, and by the admission of Missouri into the Union. It is a sad condition—but not devoid of hope. For again are the friends of the Constitution and of universal liberty rallying, and fast swelling the ranks of a party in whose success lies, as I firmly believe, the only reasonable ground of hope for the rescue of the Republic from its most insidious foe. Already it is evident, that the constancy, and energy, and activity of the Liberty party, are not without some of their proper fruits. The sagacious begin to discover, that the slave power has met with an adversary more formidable than any it has yet had to cope with—that confusion and despondency are showing themselves among the leaders of its battalia;—that the rescue of the government from that dark power, and the crowning blessing of our holy struggle, its *utter and everlasting overthrow*, shall, at no very distant period, cause the song of praise and thanksgiving to ascend from all the borders of the land to Him in whose might we have fought, and who has given us the victory. At such a time, in such a crisis, to receive Texas as a slave territory would be a grievous event to be added to the already unhappy catalogue of events of a kindred character, that have all been used to establish injustice in the land, and to perpetuate the evils of the most abominable tyranny that man has ever usurped over his fellow man.

As too, in regard to the slavery that existed in Louisiana and Florida at the time of their transfer to the United States. But it was determined on by our rulers that it should be sustained. With that view, as the most feasible devise, provision was made in the treaties of purchase, for securing to the then resident slaveholders of these territories their *right* (?) of continuing to hold their slave property. By what authority? No power had been imparted by the people, [admitting for argument's sake, that they could impart such power] to the government, itself, or to any department or office of it, to establish or continue slavery within her jurisdictional domain. To infer from the silence of the Constitution in regard to slavery as a National-Government-concern, with full knowledge, too, that *deliberation* on this subject engaged the attention of the Convention; to infer, I say, from this silence, that the people intended to clothe the President and two thirds of a quorum of the Senate with the authority to introduce slavery into the Government, and this, too, knowing, as we do, that *justice* and *liberty* had been placed as sentinels in its vestiture, would not only be absurd, but eminently disrespectful to the very source of all Constitutional authority. Had Mr. Jefferson and Mr. Monroe accepted treaties providing for securing their peculiar privileges and immunities to an Order of Nobility, or a Religious establishment, that might have existed in Louisiana and Florida, when they were respectively ceded, they would not, in so doing, have shown a more wilful disregard of the Constitution, and of the People, by whose authority it was made, than they did in spreading the mildew of this accursed system over the largest and fairest portion of our national domain.

To this twofold violation of the Constitution, in the act of acquiring territory and in the provision made for the permanency of slavery; a third, of kindred complexion with the last, may be added. Instead of confining the operation of the treaties to the cases of the resident slaveholders of Louisiana and Florida; the only ones provided for; the slaveholders of the States were allowed, without restraint, to introduce their slaves into those territories. From the first, this was permitted under our slaveholding Executives, and it has been persisted in so long without being interrupted or even questioned, that Louisiana and Florida slavery, as parts of the whole system, are now considered to be as firmly established; ay, and as lawfully too—as the slavery of Georgia or of South Carolina, under their respective black codes.

The unauthorized purchase of Louisiana must be regarded as, in its consequences, the most disastrous event for our country, to be found in its political history. In saying this, I neither forget nor underrate the advantages of the acquisition, in a mere territorial point of view.—But might not those advantages have been as certainly secured, without bringing on ourselves the odium and the ill which we are now suffering, from having extended and strengthened the empire of Slavery? Would not the people, on being properly appealed to, have so amended the Constitution as to have authorized the acquisition whilst they carefully guarded against the countenance and diffusion of Slavery in that vast region, out of which three Slave States have already been carved.

Next to the purchase of Louisiana, in calamitous consequences to the country, was the admission of Missouri into the Union, as a Slave State. Into this struggle the slave power entered with a fierce boldness that did not seem to characterize it in former times. But it did not forget—it never does—to eke out the lion's skin with the fox's tail. That struggle, in which treachery in the North, did its part but too well, issued in the complete tri-

tion distinguished by a bold and straightforward independence, declaring his determination to execute the law. Congress with great unanimity passed a law giving him the requisite power. The North, though opposed to him in politics, pledged herself to stand by him. At that moment Mr. Calhoun seized on the availability of Mr. Clay, and in the words of John Quincy Adams, "by a compromise of slavery against the free labor of the North, succeeded in saving himself from the penalties of rebellion, in withdrawing himself from the absurdities of the forty-mile theory, in establishing the supremacy of the South at the Capitol, and at the President's house, for at least, nine years.

A full statement of the principles of the compromise act would require too much space to be made in this communication. I will, in my next article give a condensed view of its leading principles, in order to understand more closely Mr. Clay's position on protection.

INVESTIGATOR.

PRINCIPLES OF THE LIBERTY PARTY.

The fundamental principles of the Liberty Party are,—

To divorce the general government from slavery.

To administer the government on the principles of the declaration of independence.

To complete the great reform commenced by the patriots of the revolution. To restore their distinctive principles to life and activity, and render the reform they commenced progressive—that what they neglected, or failed to do for want of time, we may carry on until a perfect triumph is obtained.

To secure the blessings of liberty to ourselves and our posterity, by exercising the just powers of the constitution.

To restore the constitution to its original and legitimate purposes, the protection of liberty; and not to uphold it in its present perversion, in the perpetuation of slavery.

To render this Union permanent, by removing slavery, the great cause of disunion and discord.

To render this Union prosperous, and the people happy, by being just, and encouraging the means of prosperity, and removing the great cause of national perplexity and distress.

To extend the protections and blessings of the government, equally to all people, without distinction of color, kindred or nation.

To extend the benefits of a free government to all parts of our country, without regard to sectional interests and prejudices. Not to encourage one institution or foster one section of country at the expense of another, as has been done in fostering the system of slavery at the expense of the North.

To restore the right of petition—the freedom of the press—the freedom of speech—and the rights of the citizens of one State to be protected in passing through or removing to another State.

To recognize the supremacy of God, as a ruler and lawgiver on the earth.

To restore dignity and character to the legislative, executive, and judiciary departments, by electing men to fill these offices, who will discharge their duties in the fear of God, and according to the immutable principles of justice.

To relieve the people of the free states from all participation in or responsibility for, slavery in the slave States.

To abolish slavery by the general government, where Congress has power so to do.

To abolish all slave laws, or laws making oppressive distinctions on account of color, in all the free States; and induce the slave States to do the same as fast as a majority of the people of these States can be convinced that it is their duty to do so.

To substitute *patriotism* for *partisanship*, by destroying the false issues got up by the corrupt slavery parties, over which they contest the point who shall hold the offices.

To give stability to the acts of the government, by diverting party influences from such questions as the tariff or currency, and leaving them to be settled upon their merits, or according to the wishes of the people; or, in the language of politicians themselves, by "letting them alone."

These principles are all good, it may be said, but there is nothing new in them, and are very much like the professions of the other parties. But the other parties have endorsed slavery, consequently it is impossible for them to carry out their professions of liberty and equality, even where the subject of slavery does not seem to be implicated. By endorsing slavery, they have struck at the very root of all their principles. They abandon the very ground on which a free government can be sustained; they prove themselves traitors to democracy, and apostates from the great Whig cause of the revolution.—[Western Citizen.]

## Correspondence.

For the Liberty Standard.

BUXTON WHIG VICTORY!

I noticed in the last Kennebec Journal that a correspondent from Buxton is rejoicing over what he considers a Whig Victory in this town. I was somewhat surprised at seeing this, as I had supposed that neither of the great political parties would be very fast in claiming that result as a victory. In Buxton it is considered as a triumph of liberty principles, and it would have been given to the world as such, but as it was occasioned in part by concessions of all liberty parties, I considered that it would be more honorable to regard the feelings of others rather than our own. But as a correspondent from Buxton has thought it necessary to misrepresent the state of the parties in town, I will take the liberty to state the facts, especially as he has represented the town as prepared to do a very dishonorable deed next November.

About two weeks before the Town

Meeting the Liberty Party in Boston held a meeting and nominated their candidates for town officers; and in doing this they adhered strictly to Liberty and Temperance principles, nominating no man that was unsafe on the Presidential question. The democrats also made their nomination, and the Whigs theirs. At the first meeting the Liberty Party candidate for Town Clerk was chosen, and a Whig Moderator; after balloting for Selectmen the meeting was adjourned without making choice of Selectmen. At the second meeting after balloting six times for 1st Selectmen and making several attempts at a union the meeting was adjourned without accomplishing any thing. Immediately after the adjournment the old political parties met in convention for the purpose of forming a union. This union resulting in a quarrel between the Whigs and Democrats, because some few of the whigs wished to acknowledge the existence of the Liberty Party, and the Democrats not being willing to acknowledge its existence, although it had held the balance of power for two years in town; therefore the Whigs took their hats and filed off into another convention leaving the Democrats alone, who after considerable quarreling and trouble succeeded in making a nomination, consisting of two democrats and one whig, acting in part on anti-Temperance principles. The Whigs in their caucus in connexion with a majority of the Abolitionists selected one candidate from each party; viz. one Whig, one Abolitionist and one Democrat, all of them temperance men; also nominating an abolitionist for Town Treasurer. At the next meeting this nomination was elected and the Democratic Anti-Temperance nomination defeated. And here we see the victory of the whig party, it consists in just this; giving up their regular nomination, giving the Liberty Party one Selectman, Town Clerk and Town Treasurer all gentlemen of the regular Liberty Party nomination; giving the democrats one Selectman a gentleman who was one of the Selectmen last year, and taking one Selectmen themselves and a Moderator of the Meeting who was elected on purely temperance principles and sustained by the temperance party in connexion with the temperance part of the Democratic Party. In this election the Liberty Party has in no way compromised its principles or joined with any party. Its object was to show the great political parties that pro slavery principles and intemperance could not rule the town of Buxton. They have succeeded beyond the expectation of all, they have triumphed over party spirit and intemperance, and placed the town in excellent order for the elections next September and November. In conclusion I will say that from the high hopes I have heard expressed, I have reason to suppose that the whig party could accomplish greater victories than this in Buxton, and was not under the necessity of resorting to such means as this; but if I am not much mistaken, before next November although that party may find favor in the eyes of Southern tyrants, yet in the Northern States it will be driven to greater extremities than even this of reporting a whig victory in Buxton.

TRUTH.

BUXTON, April 8, 1844.

For the Liberty Standard.

MR. WILLEY:

With deep regret sir I am obliged to inform you, and the other friends of the slave that the meeting of the Lincoln Liberty Association adjourned to Boothbay 20th and 21st of March, was not attended by any from abroad. We were sadly disappointed in not seeing Br. Cone and others also. Not a solitary soul from other towns. The travelling, to be sure, was extremely bad; neither sleighing nor wheeling. This I suppose will account in part at least for non attendance on the part of the friends of the cause. Now I think it will be necessary for the committee of the Association to appoint another meeting immediately in some central part of the county, and let all the friends go up. We have a few sincere friends to the down trodden and abused slave, to moral and political reform, to civil liberty and equal rights, even in this town. They are endeavoring to do something for the cause of bleeding humanity, by pleading for the oppressed, by circulating tracts, a small quantity of which we have obtained, and other anti slavery documents. But we need help from abroad, to call out the attention of the people, and to rally the friends to greater decision and more efficient action in behalf of the oppressed.—

We need Sir a thorough lecturer among us, who will clearly and forcibly lay the claims of the subject before the people—This being done I think we might have many more friends and advocates to the cause of human liberty. Sir, can you not come yourself to our aid? or send some one to lecture with us? Cannot we have a visit from one of the Mr. Clarks? We have many prejudices about the sea board, and it wants a giant spirit to beat down the massive fortifications, especially party prejudice and attachments. Party attachments keep many, I believe Sir from embracing the true principles of republicanism—the principles of our great and beloved Washington. I most firmly believe that ultimate triumph will crown our labors. We have many of the wise, good and great, throughout the world on our side. Yes, we have the truth and the God of the Universe for us, and 'sure I am that God has no attribute that can take sides with slavery.'

N. J. K.

Boothbay, April 7, 1844.

LETTER FROM ELD. WHITNEY.

BROTHER WILLEY:

I have just returned from a lecturing tour, having been absent three weeks. I have held public meetings in five towns, and addressed congregations assembled nearly twenty times. In some of those towns, but very little had been done in the anti-slavery cause, and some of the leading men were unwilling that any thing should be done. But more or less of the people were disposed to come and hear. Judging from observation and experience I came to the conclusion that there never has been a time when there was so much deep thinking on the subject of American

Slavery since the cause has been agitated in our country as at the present. Many of the people begin to yield to the force of conviction, that neither the Bible, nor the Constitution, sustains slavery, more especially when their attention as politicians is directed to the Bible to find lessons of instruction respecting the character and qualifications of rulers, that he that ruleth over men must be just, ruling in the fear of God,—which also clearly implies the duty of electors, although for many years in this respect we have cast the law of the Lord behind us, as though we had quite forgotten that every one of us, in the language of holy writ, must give account of himself to God, how we discharge our civil and political duties, as well as in all other things. But shall we continue to go on thus regardless of the divine requisitions until we met the fate of other wicked nations who like us have hitherto trodden down God's poor with the iron hoof of oppression. No, we hope for better things. There is a spirit abroad in our land which will not consent to sacrifice principle for gain—a spirit which seeks to be pure from the blood of all men by a bold and christian avowal of truth—a spirit which will not hide God's eternal principles of right and wrong, but will stand erect in the storm of human passion, prejudice and interest, holding forth the light of truth in the midst of a crooked and perverse generation—a spirit which will never slumber nor sleep till slavery no longer stain our land with blood. For this I will continue to pray.

S. WHITNEY.

CUMBERLAND COUNTY.

The Cumberland County Anti-Slavery Convention assembled at the Town house in New Gloucester, on Wednesday the 3d day of April, 1844, at 10 o'clock A. M.—The Convention was called to order by Z. Humphrey of North Yarmouth, the President of the Convention. The Secretary not being present, Thomas Haskell of New Gloucester was appointed to act as secretary of the meeting.

Prayer was then offered by Rev. Mr. Crafts of Danville. On motion, a committee, consisting of the following persons, was appointed to bring forward business for the meeting; Gen. Fessenden of Portland, Reuben Maxfield of North Yarmouth, and L. D. Strout of Raymond. The Convention was addressed by different gentlemen, on the subject of American Slavery, till half past 12 o'clock, when Gen. Fessenden of the committee of arrangements, reported a series of resolutions. Report accepted. After which the Convention listened to a Liberty song from the choir, when they adjourned till two o'clock.

Thursday half past 2 o'clock, P. M.

The Convention met according to adjournment. Prayer by Rev. Mr. Smart.

Liberty song by the Choir, after which Gen. Fessenden resumed his remarks on the Resolutions under consideration.

After he had concluded his remarks, the meeting was addressed by Dr. Grandin,

Mr. Crafts, Mr. Smart and others until half past five o'clock. On motion of Mr. Crafts, Voted, That when this Convention adjourn it adjourn to meet at the Free meeting house in Danville, on Wednesday the 24th day of April inst. at 10 o'clock in the forenoon. After listening to a song by the choir adjourned till 7 o'clock.

Thursday evening, 7 o'clock.

The Convention met agreeably to adjournment. Prayer by Rev. Mr. Shepley.

The Resolutions last reported by the committee of arrangements were then taken up and after some discussion were unanimously adopted.

The following Resolutions were unanimously adopted.

Resolved, That the thanks of the Convention be tendered to the Choir of singers for the tasteful manner in which they have performed during the sitting of this Convention.

Resolved, That the thanks of this Convention be tendered to the citizens of New Gloucester for their kind entertainment of this Convention during its sitting.

The Convention then adjourned.

THOMAS HASKELL, Sec'y.

7 o'clock, Evening.

The President in the chair. Prayer by Rev. J. Ricker of New Gloucester. Song by the Choir.

The Convention then proceeded to a consideration of the resolutions, reported by the business committee, Mr. Kerr, a young gentleman from the State of Alabama was called for, who favored the Convention with very interesting remarks of some length; when Gen. Fessenden took the floor, and in a clear, plain and impressive speech of two and half hours advocated the sentiments contained in the resolutions, after which the Convention adjourned till 7 o'clock.

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The Convention then adjourned.

THOMAS HASKELL, Sec'y.

7 o'clock, Evening.

The President in the chair. Prayer by Rev. Mr. Crafts, Liberty hymn by the Choir.

On motion, Voted that any gentleman present at the meeting, whether friendly or hostile to the objects of this meeting, be invited to take part in its deliberations. The subject of the resolutions was again resumed. The meeting was addressed by Mr. Crafts, Gen. Fessenden, and Mr. Humphrey. The Resolutions were as follows :

Resolved, That slavery as it exists in the United States, is the great antagonist of the principles of Liberty for which our fathers fought, and laid down their lives to sustain. And for the following among other reasons.

1st. It is calculated to bring into contempt the great and fundamental principle, in the Declaration of Independence, that all men are born free and equal, and endowed by their Creator with certain inalienable rights, among which are life, liberty and the pursuit of happiness.

2d. It is opposed to all the principles of justice and humanity.

3d. It has justly brought the professions of the people of the United States, of attachment to free Institutions, into contempt with all the civilized world, and branded us a nation of hypocrites.

4th. It has been, from the organization of the government making encroachments on the free principles, and just rights of the people of the free States, till at length it has prostrated and trampled under foot, the freedom of speech and the press, and the sacred right of Petition.

5th. It is calculated to destroy the union of the United States, and must if not speedily put an end to, result in the consumption of that great calamity, or in the still more direful one, of making the whole of the free States, the bondmen of the slaveholding States.

6th. To sustain slavery, we are now brought to the immediately pending hazard of having the Piratical State of Texas incorporated with the United States, which is in fact dissolution of the Union.

7th. Slavery is opposed to all the principles of morality; and the fearful evidence which we have in the duels and assassinations, and gambling riots, with the almost universal prevalence of Lynch Law, in the slaveholding states, should satisfy all thinking men of the truth of the proposition.

And therefore Resolved, That Slavery ought immediately to cease in our country.

The above resolutions were unanimously adopted, after which the Convention adjourned.

Thursday morning, 9 o'clock.

The Convention met pursuant to adjournment. The President in the chair.

Prayer by Rev. Mr. Shepley of New Gloucester. Liberty song by the Choir,

after which the chairman of the committee of Arrangements reported the following Resolutions for discussion, which were subsequently adopted by the Convention.

Resolved, That since the adoption of the Constitution of the United States, the Free States so called, have in truth and fact been the effective Slave holders, while the Slave holding States have been the assumed Slave owners.

Resolved, That the Church in the Free states so called, have, under, as we charitably hope, mistaken views of their duty, as it regards the intrinsic wickedness of American Slavery, and its awful effects in destroying the morals of the people, and opposing and impeding the progress of the Christian Religion, been the greatest obstacle to the abolition of slavery.

Resolved, That if the Church in the Free States would come up to their duty on the subject of slavery, and in the spirit of the Gospel would deal with slave holding ministers and church members, as they deal with other ministers and church members who are guilty of other flagrant sins, an end would soon be put to the system of slavery in the United States.

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Resolved, That the great object of the Liberty Party so called, is to induce their fellow citizens to choose men for rulers who will rule in the ear of God, and will use all their constitutional powers to put an end to slavery, the greatest sin of our land and the greatest antagonist of the progress of free principles and the perpetuity of our free institutions.

Resolved, That the great instrumentality in putting an end to slavery, and especially in the District of Columbia and the Territory of Florida, is in the ballot-box. And that every man in casting his ballot, performs a moral act for which he is responsible to God in a degree proportioned to the value of the transaction.

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hosted towards the Liberty Party? Why not allow the democrats and whigs to share such anxiety and benevolence?

We used the word "warred," not as implying the use of guns and cannon, but as expressing opposition; and when that paper denies this charge it will be in season to "prove or retract" it. Its friends do not pretend to question it so far as we know. We will not do the Mirror the least injustice, nor will we be longer silent respecting the obstacles, in various forms, which the liberty party and its friends have had to encounter from that source; neither will we apologize for it, on account of the old habits of that editor in opposing abolitionists.

The "true abolition party" (alias whig) is becoming rather small, as will be seen by the report of the committee on the Massachusetts resolves. Thirteen men only were found in the House of Representatives to vote against the slave representation—that leading element of the slave power, and but one single individual would join Mr. Adams in a report against. And had not the liberty party been strong in the districts from which those 13 generally went, it is doubtful whether a single vote, perhaps excepting Mr. Adams' would have been found for such a change in the constitution.

This question must now be carried to the people, as the last resort of liberty. The whig and democratic parties have been tried, now try the Liberty party.

#### MR. SEVERANCE AND THE CONSTITUTION

In his late speech in Congress, Mr. S. says the Liberty Party would

Deny to every slaveholder any position in the government of the country, and drive from public life in the free states every man who does not adopt these proscriptive principles. Sir, I belong to no such party—I never can. I am ready to carry out the principles of the constitution, as agreed to by our revolutionary fathers. They compromised this matter of slavery, and I am willing to abide by their agreement. \* \* \* We must not refuse to vote for a southern man for president, or any other office, merely because he is a southern man and a slaveholder. \* \* \* No, sir, we will adhere to the Union.

This language is capable of but one general principle, viz. that the Liberty Party is maintaining unconstitutional ground in opposing the election of slaveholders and pro-slavery men to office;—that in so doing we violate constitutional obligations into which our fathers entered;—that he will do no such thing, but abide by the constitution as they made it. The same principles were maintained by him in the Journal last fall.

#### FOR SALE OR EXCHANGE.

A FAMILY consisting of a man, woman and their child aged 6 years, will be sold low for cash or exchanged for a good boy 10 or 12 years of age. The man is a good field hand and body servant; the woman is a good cook, washerwoman and ironer. Apply to C. FRAISSE.

Corner of Grove and Levee sts., at the broken Bridge.

#### TWENTY-FIVE DOLLARS REWARD.

RUNAWAY from the subscriber on the 15th of January, a Negro man named Henry, aged about 26 years, 5 feet 10 or 11 inches high, stout and likely, had on black cloth coat, his other clothing not known—speaks long when talking, with a twine to his voice; he, in all probability, has a pass, and will pass himself off for a free man and attempt to get to a free State. The above reward will be given for his apprehension in this State, or Fifty if taken out of this State so that I can get him.

Feb. 12 4t.

L. PRICE.

We are happy to learn that the Liberty tracts are going off finely, and that a new edition will soon be necessary. We understand the friends of Detroit have raised some \$90 for the tract cause.—[Signal of Liberty.]

Liberty men in Maine, please notice this.

#### CONGRESS.

WASHINGTON, Monday, 5th April.

No Legislative business was transacted in either branch of Congress to-day, both Houses adjourning in respect to the memory of the late Hon. HENRY ALLEN MOORE of Ohio, whose death occurred at his residence at Columbus on the 3d inst.

Mr. McKay moved to suspend the rules to go into Committee of the Whole on the Union to take up his bill to modify the Tariff, rejected: Yeas 50, Nays 84.

By the bill which has nearly passed the House, an annual reduction will be made in the expenses of the army of \$522,079, and that too without dismissing any officer now in the service. Add to this the dismission of 70 supernumerary lieutenants, curtailing \$80,000 more, makes a total reduction of over \$600,000. It is a fact that recently there has been one commissioned or non-commissioned officer to make every five privates in the army.—The bill makes a reduction of \$41,600 in the pay of 64 men.

The whole of the stock now held by the United States in the Chesapeake and Ohio Canal will doubtless shortly be transferred to the State of Maryland, and the cities of Washington, Alexandria and Georgetown, with a view to the early completion of the Canal. A strong attempt has been made to abolish the office of Signer of the Land Patents since Robert Tyler has left, but the Committee on Public Lands have decided to continue the office. 127,000 Land Patents were signed and sent out from the General Land Office last year; that is, 411 patents to be signed each day, exclusive of Sundays and four holidays, Christmas, New Years, Fourth of July and a birthday; salary \$5 a day. This is about a cent and a quarter for each signature.

Calhoun, Mason and Wilkins, all pull well together in the traces, and go their death for Texas. The Treaty is all ready, and probably was signed to-day. Mr. Calhoun and Gen. Henderson have been hard at work on it the last three days. It will probably be sent in to the Senate next week; so that they may have time to act upon it before the Baltimore Convention meets in May.

Mr. Packenham and Mr. Calhoun have had two interviews, but they don't begin work till after the Texas Treaty is finished. We shall not go north of 40 degrees.

By a document recently laid before Congress, it appears that the Peruvian Government have agreed to pay to our Minister at Callao \$30,000 a year for ten years, on the 1st of January each year, commencing with Jan. 1, 1844, for the claims of our citizens. So the first instalment will soon be along.

It appears that more money is wanted to pay the expenses of the Florida war. The Secretary of War has asked to have \$147,984, now in the Treasury, transferred for that purpose, and a further appropriation of \$159,894, making a total of \$309,178. Query—How much more will be wanted after this has all been expended?

Hon. Benjamin F. Butler leaves here this morning for the Hernandez, to see and consult with Gen. Jackson about the Texas question and one or two minor matters. He goes as an Envoy from Mr. Van Buren. Before he left he had one or two long and confidential interviews with Mr. Tyler, who received him quite cordially.

WASHINGTON, Wednesday, April 3.

In the House of Representatives, to-day Mr. Adams, from the Select Committee on the Resolves of the Massachusetts Legislature, for an amendment to the Constitution to abolish the representation of slaves, on leave, made a report from the majority of the committee of two resolutions, one declaring that such amendment of the Constitution ought not to be recommended, and the other for the disbanding of the committee from the further consideration of the subject; also a report of the journal of the committee, and a minority argumentative report of himself and Mr. Giddings. He motioned to lay on the table the above, with the report of Mr. Gilmer and Mr. Burt, and all the minority reports that should be made; and the printing of all.

Mr. Burt, of S. C., said he could not consent to print Mr. Adams' report until it was read to the House.

Considerable conversation arose upon the points of order connected with the disposal of these reports, and the others still to be made.

Mr. Saunders moved to lay on the table the motion for Mr. Adams' report, but withdrew the motion for the present.

By general consent the reception of all the min-

minds of all liberty men the importance of immediate action.

#### NEW HAMPSHIRE ELECTIONS.

The Visitor remarks as follows, respecting the late elections in that State. Cheers of the Granite State!

GLORIOUS RESULT!—The liberty vote at our recent state election proves to have been, so far as we have learned, 5829 nearly twice the vote of last year. This is a cheering gain, considering the great disadvantage under which we have labored. There have been but few lecturers in the field, and only a small portion of the year. The paper has had a precarious and difficult existence—in very many towns no effort at all has been made, yet we have made a very handsome gain. We want now a large and well sustained paper at Concord, three or four active and devoted agents, and New Hampshire shall be the first and foremost state in the cause of Liberty—her Athertons and Hubbards to the contrary notwithstanding.

Hill's Patriot concedes to us 13 Representatives to which adding one from this town we have 14, a larger number than any state has before elected. We are still in the man.

#### BEHOLD WHAT WICKEDNESS THEY DO!

We cut the following from an exchange paper—it let the children read it, then vote for slaveholders if you can.

A stout athletic colored man, known as "Big Ben," who has resided for the past ten or twelve years near Forrestville, Buck's Co., Pa. was taken by several persons on Friday last, as a runaway slave from one of them, a planter in Virginia, from whom it seems he had escaped some twelve years since. The poor fellow when taken was again engaged in chopping wood, and for some time made a desparate resistance, and kept the wits of his axe upon one or two of them, but was finally overpowered, taken to a carriage, and is probably now on his way south. Since his residence in Buck's Co. had been able to purchase a small farm. Considerable excitement was created in the vicinity by the capture.

We cut the following from the Vicksburg Sentinel of March 25. Is it not best to vote "this once" for those who uphold slavery for the sake of "other great interests"? Ask that fleeing man—that father and mother. Put your child of 6 years in the place of this, and you can answer better than all the politicians in the land:

#### Senate.

In the Senate, memorials were presented from Texas; also, from these, and other States, against any modification of the Tariff; of which 15 were presented by Mr. Buchanan.

Mr. Evans offered a resolution calling upon the President for information as to the interference of any kind whatever, by the British Government, in the affairs of Texas, and for all correspondence on the subject. It lies over.

Mr. Evans' adverse report upon Mr. McDowell's Revenue bill again came up and was discussed with his unusual ability by Mr. Berrien, in opposition to the principles of the bill, and to the constitutional power of the Senate to originate it.

After an Executive session in which Senator King of Alabama was confirmed unanimously as I understand, as Minister to France, and Ex-Governor Shannon to Mexico, the Senate adjourned.

NOTICE reports was agreed to, and they were made by Mr. J. R. Ingersoll (on behalf of himself and Mr. G. Davis, of Ky.) by Mr. Burke, Mr. Morse and Mr. Semple, (the latter three individual reports)—minority reports to the number of six thus being made jointly or singly by the nine members of the committee except Mr. Lucas, of Virginia, appointed in place of Mr. Gilmer, deceased.

The minority reports were all laid on the table and the question of their printing was postponed until to-morrow.

On the adoption of the resolutions of the majority, Mr. Chapman moved the previous question, which was finally seconded, and the resolution declaring "that the amendment of the Constitution of the United States proposed by the Legislature of Massachusetts, ought not to be recommended; was adopted—Year 156, to the following Nays:

NAYS—Messrs Abbott, Adams, Baker, Darrah, Dickey, Giddings, Hudson, Marsh, Morse Rockwell, Rogers, Severance, Wm. Throop—13.

The resolution for the discharge of the committee was agreed to without division; and the subject went over till to-morrow.

The Fortification Bill was further considered, and was ordered engrossed; an amendment of Mr. Sevier to add \$51,000 for Forts, Mr. Gibson and Townson in Arkansas, having been adopted after debate and others having been rejected.

The Bill to continue the Cumberland road was discussed until adjournment.

In a conversation with Senator Walker to-day, he gives it as his unqualified opinion still, that when the question put to a vote they will get two-thirds for the Annexation in the Senate.

I believe I wrote to say that the British Minister here has not disengaged to this Government that his Government have any political or commercial designs on Texas, as stated in the Express.

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#### IMPROVEMENTS IN MACHINERY.

From an article on the Tariff in the New York Evening Post, we learn that an ingenious artisan in Massachusetts has lately invented a method of making Marcelline quilts with as much facility as the common brown sheeting which costs nine cents a yard. A power loom, driven by steam, evolves the beautiful tissues finished with great regularity and symmetry; the raised figures on its surface exhibiting almost every imaginable variety of pattern. A little girl, or any inexperienced person, may tend several looms at once. The price of the fabric can only exceed that of common brown sheeting by the cost of the material, insasmuch as the labor of producing it is no greater. The same person has invented a power loom for weaving carpet-garments with the same rapidity that the looms of our factories turn out the plainest and coarsest fabrics. A certain rich capitalist at the north has expended eighty thousand dollars in assisting the inventor in his various experiments to bring it to perfection, which he has at length succeeded in doing. A little girl stands at the machinery and tends four or five looms, which jerk out the finished fabric with incredible rapidity. As the principal expense of making this kind of carpeting has hitherto been the cost of the labor, the price will be greatly reduced by this invention.—Its author has been offered, the Post says, eighty thousand pounds for the patent right in England; but this, his obligations to the capitalist who has furnished him with the means of bringing it to perfection, forbids him to accept.

#### MR. CLAY AND THE TARIFF.

Mr. Clay, in March, 1842, just before leaving the Senate of the United States, made an elaborate speech, defining his position upon a variety of political topics.

In reference to the tariff, he used the following language:—

"Let me not be misunderstood, and let me treat that I may not be misrepresented, I am not advocating the renewal of a highly protective policy. I am for abiding by the principles of the compromise act; I am for doing what no southern man of a fair or candid mind has ever yet denied—giving to the country a revenue which may provide for the economical wants of the government, and, at the same time, give an incidental protection to our home industry."

#### "GETTING NO BETTER FAST."

As an evidence of the rapidity with which the LIBERTY PARTY is "dying away," we mention, for the benefit of our particularly fearful and sympathizing friends, the Whigs and Democrats—that, within a few weeks, two of the enemies' flags have been struck, and the soon-to-be triumphant banner of Liberty run up in their stead.

The Herkimer Journal, N. Y., hitherto a whig paper, which could not support Mr. Clay, has come out for BIRNEY AND MORRIS.

The American Freeman, Wiskonsan, has hauled down the name of Martin Van Buren, to make room for the Philanthropists and Statesmen whose honored names are presented by the Liberty party to the Freemen of the Union, as candidates for the offices of President and Vice-President of the U. S. States. [Spirit of Liberty.]

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candidates are as follows:—Harper, 22,951; Coddington (Dem.) 18,152; Franklin, 4,942. The Native Americans have elected a decided majority of Aldermen and Councilmen. The election generally was very quiet, and a heavy vote was polled.

VESSEL AND CREW BURNED!—The schooner Jane, Vickers, of and from Baltimore for Richmond, was burnt to the water's edge, forty miles below the latter city, Wednesday night, and every soul on board perished in the flames! The Richmond Compiler says the names of the unfortunate deceased are known only in Baltimore.

LAW—MORAL SUAISON.—In Massachusetts the battle wages hot between the friends of a law for suppressing unlicensed dram-shops, and those who put their whole confidence in moral suasion. The latter denounce the former as the greatest enemies of the temperance reformation. The no-government men and the rum-sellers have strong sympathy for their principles.

The rum-sellers in Boston have combined. Five hundred pay \$50 each to sustain themselves against prosecutions. Mr. Gough is proving a terrible enemy to the trafficker. He has lectured in Boston 62 times and obtained 16,763 names to the pledge since Jan. 1843.

#### LAW—MORAL SUAISON.

&lt;p

## Poetry.

### SUNSET.

BY BARRY CORNWALL.

Here let us lie, upon this primrose bank,  
And give our thoughts free way. Our thoughts are fair  
For heaven is fair, and earth all round is fair;  
And we reflect both in our souls to-day,  
Art thou not just?—the sun's warm sunshine fall  
Upon a bairn heart? Melting it is  
Herself the sweet source of fertility.  
In all its golden warmth it wraps us round:  
Not us alone, but every beast and bird  
That makes the breathing forest musical.  
These alone; but every sparkling stream,  
And every hill, and every pastoral plain;  
The leaves that whisper in delighted talk,  
The truant air, with its own self at play—  
The cloud that swin in azure—loving Heaven  
And loving earth—and lingering between each,  
Loth to quit either; are not all alive?  
With one pure, unloyed, consummate joy?  
Let us rejoice, then, beyond all the rest;  
For how shall wisdom show itself so well,  
As in administering joy unto itself?  
They who disdain the merry, are not wise;  
And those who step aside, when mirth comes by,  
Are—fools, good foos. What else can they be,  
Who spurn God's free-given blessings? I am one  
Who prize the matron summer most in smiles,  
And give my heart up to her rose-crowned hours.  
And so art thou—or so then will be, child,  
When that of time is past, and its dawn,  
Hath ripened the young brain with liberal thought.  
Keep this to mind, and now we too will watch  
The day go downward toward the gloomy west;  
And when the gold grows pale, and evening airs  
Come murmuring o'er the meadows, we will drink  
The balmy ether—the nectarine breath,  
Which earth sends upward, when her lord, the sun,  
Kisses her cheek at parting.

### I WILL ALWAYS PRAY.

"Evening and Morning and at Noon I will pray."

PSALMS.

I will rise and pray, while the dews of morn  
Like gems are scattered, stars and thorn,  
Ere the sun comes up, in his noon power,  
To waken the lard and open the flower;  
I will turn from earth to heaven aspiring,  
With faith unshaken, hope uniting,  
And for strength to walk through the weary day,  
To the God of love will I kneel and pray.

I will pray at noon when the fervid glow  
Of the sultry sun is upon my brow;  
When the flocks have sought the shading trees,  
When the stream is silent, and hushed the breeze,  
I will gaze o'er the beautiful earth abroad,  
And praise the doings of nature's God;  
Then closing my eyes on the glorious day,  
To the God of love will I kneel and pray.

I will pray at eve, when the crimson light  
Is passing from the mountain's height;  
When the holy, solemn twilight hour  
Is hushing the bird and closing the flower;  
When all is rest, and the stars come forth  
To keep their watch o'er the sleeping earth;  
To him who kept and blest through the day,  
To the God of love will I kneel and pray.

Then will I pray; for I find it sweet  
To be often found at my Maker's feet;  
I will always pray—on the heavenly road;  
I never shall faint while I lean on my God;  
I shall gather strength for my upward flight;  
My path will be as a shining light;  
I shall heighten to perfect, eternal day,  
Therefore to God will I always pray.

## Miscellany.

[From the Christian Family Magazine.]  
What Constitutes true Happiness in Conjugal Relations.

BY REV. A. A. LIPSCOMB.

One of the most serious errors, that can occupy the mind, is that which regards marriage as an end in itself. Such is not a correct view of this important relation. If it be so contemplated, each party will inevitably feel, that nothing more remains to be effected. The object was possession. That secured, all vigilance of thought ceases—the disposition to please vanishes—affection relapses into indifference, and kind-hearted attentions become unknown. The true idea of marriage is, that it is means, and not an end—Providence designed it to sustain that character. If it have most responsible duties—if it bring the most solemn of all engagements, it is with reference to our happiness; and consequently, wedded bliss is only to be sought in the faithful discharge of wedded obligations. The husband and wife virtually separate themselves, in a measure, from the outer world, and covenant before God to promote each other's pleasure. The first and last sentiment should be, that they are to be a mutual blessing.—To look to the external world for their happiness—to seek it in the crowded saloon—to repair to the next neighbor's to find it, is a sacrifice of the great principles on which such a union is based.—Let the parties be thrown upon themselves for pleasure, and marriage will be constantly viewed as a means to secure it. Every thing will be avoided that would tend to mar domestic tranquility. The business of each day will be to remove all grounds of irritation—to soothe the asperities of temper—to cultivate increasing nearness of relation, and to form their own natures in the same mould. Married persons should ever remember, that their happiness hangs on the perpetuation of those sentiments and feelings which originally drew them together. The interesting days, that preceded their union, ought to be unceasingly lived over and over, until their spirits become the spirit of life. Who can recur to those moments, when love had been but recently enshrined in the heart, when fancy had but one image before her vision,—when memory was lost in hope, and hope merged in the certainties of reality, and not realize that the past has a wondrous power over human emotions? Blissful was the power season, bright and beautiful like the days that steal upon us in the wintry time as sweet harbingers of the soft spring! Anxiety quickened the play of feeling; and affection, tender and ardent, made every heart-string give forth the richest melody. The intensity of romance was equalled, without its furies; and the valor of chivalry was realized, without its vices. Was there a moment, then, when, in an unkind word would have been uttered? Was there an hour then, when the society of the chosen one, would not have been preferable to any other fellowship? Let the married preserve those fervent feelings, generous sentiments, and noble principles—let them be corrected by experience, and matured by wisdom—let them reign supreme in the bosom without changing into reserve and indifference, and it will be found, though flowers wither, and foliage fades, the joys of the spirit have the element of immortality within them.

The respective spirits of husband and wife ought to be kept secret by each. Any attempt to destroy the line of separation between them will be succeeded by the same results that always follow an infringement of natural law. Each one has a prescribed part to perform. To vary from it, is to produce disorder. A meddlesome disposition is the bane of domestic comfort. It is invariably associated with narrow views, and captious feelings. As a feeble member of the physical frame is ever drawing disease to itself, so this temper is continually attracting circumstances of peevish excitement. It has as many eyes as Argus, and they are all cross-eyes, in a double sense. A watch should be exercised over the mind, in respect to this besetting. It grows so rapidly that it must be checked in its incipiency. The strength of conscience must be made to bear upon it. The minds of numerous individuals are so constituted that INFLUENCES are not felt to be evils. Moral principle is therefore, not called in to aid in their extirpation. Strange fallacy of judgment!—Nothing is beyond the jurisdiction of conscience—nothing is unworthy of close attention, that involves correct sentiment, and elevated feeling. A pin may destroy life as well as a dagger. A small substance in the eye may affect the sight. We call these things insignificant; they are LITTLE matters. Are they, indeed? So much the greater blame is to be attached to us if they be suffered to distract domestic life. Are they LITTLE? Try to overcome them, and you will see that Omnipotence will have to aid you in the effort. The serenity of the fireside is seldom endangered by vice. Fortunately for the world, the most vicious of human creatures are not generally found in the bonds of marriage. Petty trifles form the trial and exposure. The very things that public opinion cannot reach are the things that wreck the hopes of wedded blessedness. To have the entire control over them, an important feature in domestic culture.

If it be desirable to cherish an affectionate spirit,

it is equally desirable to cultivate such manners, as will accord with it. One has lived in the world for a long time, who has not observed the effect of agreeable behavior. Persons who have no other pretensions to recommend them often win their way through society by this means alone. However erroneous the criterion may be, there are but few who do not regard manners as expressive of character. A good temper and disagreeable manners are sometimes strangely found together. The rough bark of a tree may cover a smooth skin—Domestic life should present a happy union of a kind spirit and kind manners. Nothing should be overlooked that can promote elevated sentiments. If perfect politeness should be anywhere exhibited, it should be in the relation existing between husband and wife. There are constant opportunities occurring, for the display of an affectionate and fervent attachment. There are innumerable little attentions, that may be shown to each other, with no inconsiderable advantage. A tender look—a soothng word—a trifling act expressive of esteem, are not without influence. They strengthen love. They impress the memory. They render intercourse pleasant. Manners have a reflex action upon the spirit of their object. If there were no other reason, this should lead to their diligent cultivation. The truth of these observations applies especially to the sterner sex. Good husbands are not always fortunate in their manners. The feelings of their wives are frequently hurt by their hasty words and inconsiderate acts. A source of unpleasantness is thus kept constantly open. Discord not seldom arises from these apparently insignificant causes. When we remember, that the ills of life fall the heavier upon delicate woman—when we remember that the trials of marriage oppress her the more severely, can any carelessness of manner be too great in our conduct towards her? No rules can be laid down on the subject of manners; but this may be said, that if the mind of each party subordinate its gratification to the will of the other, and manifest an appropriate and corresponding style of action, the end will be obtained. The art of making a man and a woman a happy pair, is to abstain from every thing that would lessen the power of affection, and also, add to the pleasure of the wedded state. The united pair should live for one another, in humble subjection to the law of God, and with ceaseless reference to the glory of God. Inferior only to that highest and holiest sentiment, the sentiment of religion, this conviction should be enthroned within them. If adversities should overtake them—if fortune should, in the language of the world, frown upon them, and if the firmament above, and the landscape below, should be dark and dismal, such a principle, associated with all that is tender and endearing in human feeling, will only bind them the nearer to each other, as the storm that strips the foliage from the tree, seems but to make its roots strike the deeper into the firm earth. Impulse is short-lived; romance soon decays—but such love expires only in the grave. It partially renews the faded scenes of Eden, and almost images the communion and companionship of Heaven.

From the Christian Freeman.

### LETTER TO A YOUNG FATHER.

MY DEAR H——,

Education is only perfect when it tends to develop simultaneously the moral, intellectual, and physical character of the child. I say simultaneously, for the perfection and harmony of its being require an impartial attention to these three attributes of its nature developed, is a kind of vague impersonation, a mere segment of a man, possessing no individuality, and incapable of the dignity and destiny of his being. Such a person is a mere element of a human being, and is blown about the world an insignificant cypher, unless he desperately fastens, by accidental adhesion, to some other floating and supplementary elements, with which he may form a species of corporation resembling a man. This is the very reason why there are so many more nominal persons than individuals in society; and why society itself is so imperfect and incongruous. Most of the jarring discord which distract the community are occasioned by these disjointed elements, which are floating over its quiet surface like blocks of ice, that break the peace of the stream by damming up its peaceful current and tearing away its green banks. It will always take three such persons to make an entire christian, a citizen, or a friend.

If you would avoid this abortive issue, see to it that you cultivate with equal care the moral, intellectual, and physical character and constitution of your child, feeling assured by the evidence of your own observation, that if you push one of these essential elements to a precocious development at the expense of the rest, you distort the unity of its being; you create an irreparable disparity and discord among its attributes and actions, and suppress that integral character which alone constitutes the whole man.

*Know thyself!* was an injunction which the intellectual pagans of Greece thought to be a special revelation from heaven. But the best of them, even Socrates himself, found the precise difficulty in the way of this attainment, as Archimedes did, after supposing a lever long enough to raise the earth, he had no place to stand; nor had they, when they sought to know themselves.—They had no basis to stand upon, no standard by which to measure the progress or ascertain the nature of this self-knowledge. The destiny, immortality, and even existence of the soul were perplexing enigmas, or barren and speculative theories even with their teachers of morals. They had no God, except the workmanship of their own hands, or, what was worse, a deified chimera of their depraved imagination. Their attempts to know themselves with such data were as practicable and successful as their ignorant worship at the altar of the "*Unknown God*." Simple as this injunction may seem, with them, it was like wading through an unexplored infinity, an ocean without a shore, and without chart or compass.

*Know thyself!* was the only great command that the heathen recognized as having been uttered from heaven on their Mount Sinai. This they respected and cherished with religious veneration. They did all that human reason could do in attempting to comply with this requisition; and if we should emulate their zeal and exertions without present means of knowledge, there would soon be no necessity of having it said to us, "yea, the Lord," or "know ye yourselves, for we should know him from the least unto the greatest; and then only should we know ourselves."

To know thyself, an endless study; for it is involved in a knowledge of God. Here then is the beginning point of self-knowledge, a study which cannot terminate as long as the character of God presents a new attribute or aspect for contemplation. Here you must first break ground in this great and important work. Nor is your child too young to be induced into the rudiments of this knowledge of its Maker. Depend upon it, there is an influence breathing in all his works upon your young mind, infusing there a disposition and capacity for instruction upon this all important subject. In its first, feeble and dreamy conceptions, it may have looked from its cradle and believed you to be the author and creator of everything that surrounded it; you were the supreme being, the first and final cause of all things; and your actions in its presence may have confirmed this impression. Perhaps, at this juncture, you lifted it from the cradle and placed it upon your bough; and while it gazed upon your handwork, and saw things assuming a new form at your touch, you appeared a creator in its eye, and as yet omnipotent. This confused apprehension was indispensable to a stronger conception; for the little fellow thus associated every object with some cause or creator, and if he gave you the credit of being that creator, it was because that mind was not yet strong enough to ascend to another. But he has now begun to look out upon the great world, and beholds objects that strike him with awe and admiration. A vast amphitheatre of wonders opens before him; the heavens and earth are full of phenomena, intensely surprising. It has just been introduced to a new world, and you are no longer in its eyes god and creator; it has deposited you from this temporary dignity; it has detected your importance, and like the Athenian, it is feeling after the *Unknown* and invisible God, who built the sky; who lit up the heavens that burn nightly there; who stirs up the winds and laid the foundations of the earth; who leads forth the sun in his strength, and ordains the moon and all the hosts of heaven. It becomes you then to seize upon this favorable juncture, and to lay carefully that only true basis of human education, the knowledge of God.

The first point of approach whence you may introduce your child to its Creator, is in the visible manifestations of his power, glory and goodness. And here let me admonish you against falling into that strange error which is so strangely prevalent even in this christian world; I mean that pernicious mixture of heathen mythology which is so often introduced into the early education of children, and which so occupies their minds with impressions which bring something worse than confusion into their conceptions of God and his attributes. By the use of mythological metaphors and personations, thousands are early and insidiously induced into the favorite tenets of heathenism. However innocent of design the parent or teacher may be in employing these seductive expressions of pagan metaphor, the child must inevitably attach a meaning to them which will extend beyond the limits of mere allegory. As one of the first fruits of such instructions, it will commence its moral education with an act of grand larceny on the attributes of God. Following the natural tendency of the classes of metaphors and maxims daily infused into its mind, its puny arm and rob the God of the Bible of the whole visible domain of his power and providence, and erect it into a separate kingdom. This will be the first step; the next will be one of presumptuous profanity; the child will then lay its hand upon one of the attributes of Jehovah, and force it to reign over this new kingdom under the title of nature; a deity which the world over, has always resembled Jupiter Ammon as nearly as can be approximated by any ancient or modern apophysis. A subordinate set of deities will next be installed into the fictitious empire, such as Fortune, Fate, Luck, Chance, Happy Stars, Genius, &c. The Providence of God, which superintends the visible world, will be divided among this profane progeny, and the vicissitudes of life will be ascribed to their influence.

Having thus excluded from the being and empire of God his providence and the visible works of his creation, the next step will be to dismember his attribute of God will be dismembered from his character and defined into a separate apostrophe, under the name of Infinite Goodness, to which all his other attributes will be forced into subordination. The result of this act of the mind you may daily perceive in your intercourse with mankind. You may meet at every corner of the streets men who talk of moral perniciousities of bagatelles in sin; which is a deity that the world over, has always resembled Jupiter Ammon as nearly as can be approximated by any ancient or modern apophysis. A subordinate set of deities will next be installed into the fictitious empire, such as Fortune, Fate, Luck, Chance, Happy Stars, Genius, &c. The Providence of God, which superintends the visible world, will be divided among this profane progeny, and the vicissitudes of life will be ascribed to their influence.

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All these pernicious apprehensions of God come, I am persuaded from those Mythological impressions through which alone many are taught to recognize his existence in the visible works of his creation. It is certainly viewing his character "through a glass darkly," to employ such a medium to discover his essential attributes. It is these impressions that create in so many minds such an immense and irreconcileable disparity between the God of Nature and the God of the Bible, between that Being who shuns down upon all his creatures the constant tokens of his paternal love and providence, and him who declaims in another volume, "The soul that sinneth it shall die." Hence is that fatal error, that because the Almighty sends his rain and sunshine equally upon the just and the unjust, he has made no distinction between them, and that the same equality of happiness will be perpetuated through all the awards of the present and future life.

It will require the most persevering vigilance to avoid this insidious error, which has crept in to an alarming prevalence. The rudiments of this error are stereotyped in our phraseology, and we are almost reduced to the necessity of inventing a new language when we speak of the works and providence of God in the presence of the young. A remedy for this evil can hardly be prescribed under one great principle; but this may meet the emergency to a salutary extent. Let the Creator of the material universe be the God of the Bible, invested with all the attributes which are revealed to us in his word. Upon this foundation build all your works of education, and suffer not a particle of the hay, wood, and stubble of heathen mythology to mingle in the superstructure. True, you may not, at the first lesson communicate a sensible and definite idea of the relation of all created things to God the Father, Son, and Holy Ghost; but let nothing escape your lips to create an impression which must be eradicated when you come to teach your child the doctrines of the Gospel. Lay no temporary foundation which must be torn up; borrow no unsanctified or profane auxiliaries. Watch your phraseology, and avoid chimerical personations which the heathen use. Never worship Nature, nor drop any expressions of adoration of which your child may not think designed for the God of the Bible. When you point it to the glowing firmament on high; when the placid moon riding among the stars; to the great sun, as it rises in the chambers of the east or sinks behind the western hills; to the lofty forest as it reels and groans beneath the tempest's breath; to the vivid lightning that tears out the heart of the gnarled oak; to the gorgeous rainbow that sits like a diadem upon the black retiring cloud; when you sit at the expostions of the stunning thunder or bid it listen to the morning carols of the lark; to the roar of the flood, or the hum of the bee; when you speak of the cause and vicissitudes of the seasons, what makes seed-time and harvest, or robes the trees of their foliage and covers the earth with a garment of snow: in these preliminary precepts avoid the prevalent error, and say not a word about Nature; do not talk about her, or she or her works; let no such idle personalities interfere a deity between God and the works of his hand. Let God be all in all, and suffer no fictitious divinities to filch away his glory or exist in his kingdom. Let no idea take root in the mind of the child which shall not harmonize the works of creation with the revealed character of the everlasting Father and the mission and atonement of the everlasting Son. Let no discrepancy creep in between the administration of Providence and the diffusive operations of the Holy Spirit. E. B.

From the Yankee Blade.]

CAUSES OF WOMAN'S INFERIORITY.

MR. EDITOR.—I will, if you please, through your columns, express a few thoughts which have suggested themselves in relation to the comparative influence which women exert upon society, and the mistaken notion which some entertain, that her capacity as woman, she is unfitted by nature and creation to stand upon a level with man. "Tis true she has herself tacitly consented to this opinion, and if she ever has felt the stirrings of an aroused spirit striving to burst its chains, beating within her bosom, the timeliness with which she has hitherto submitted to be called the "weaker vessel" has as invariably quenched her kindling energies. From the earliest ages of the world and from her very infancy, she has been taught that in the culture of her intellect, "thus far and no further" was the guage by which she was to mete out its treasures and its wealth. The proud waves of the rolling tide of ambition which have gathered strength with every onward evolution have been stayed; the vast fields of science and literature which lay outspread before the admiring gaze of a giant mind, and the lofty and sublime sketches of moral and intellectual life which had just begun to dawn upon the quickened perceptions of the spiritual eye, have suddenly ceased, and no cheerful hand of the "sterner sex" has been to seize upon the "open sesame" by which to regain their lost position. Man, proud in his boasted strength as "lord of creation," forgets that woman in the strength and capacity of her mind—in its height and depth—its length and breadth, is his equal; though this strength is seldom or never reared to its fairest proportions.

Among the many causes which may be assigned for the present weak and debilitated state of female mind and influence, is her very knowledge of this very opinion entertained of her by the other sex. Instead of addressing her to her mind and intellect, were she deloused on to the coast of Connecticut, and impelled to travel through the Spanish and American provinces in order to their being tried by Spanish laws, which they have violated. (i.e. hung.) These unfortunate persons, clearly free by the laws and treaty stipulations both of the U. S. and of Spain, Mr. Van Buren sought to deliver up

for trial "beyond seas," by attempting to overawe the courts, by ordering a public vessel to lie off the coast, that they might be hurried on board without the delay of an appeal, and by the following Order, by which, says John Q. Adams, "he became the catchpole of foreign slaveholders."

"The marshall of the United States for the district of Connecticut will deliver over to Lieutenant John S. Parine, of the United States Navy, and in conveying on board the schooner Grampus, under his command, all the negroes, late of the Spanish schooner Amistad, in his custody under process now pending before the circuit court of the United States for the district of Connecticut. For so doing, this order will be his warrant."

"Given under my hand, at the city of Washington, this 7th day of January, A. D. 1840.

M. VAN BUREN.

By the President:

John Forsyth, Secretary of State.

See Doc. 185, 26th Congress. Also, Speech of J. Q. Adams before the Supreme Court of the U. S. States.

### THE SONG OF THE HOE.

BY REV. M. TRAFTON.

With sinews weary and worn,

With tears that ever flow,

A woman stands in tow-cloth rags,

Plying her mattock and hoe,

Dig! dig! dig!

In weariness, weeping and woe,

And still with a heart with sorrow big,

She sang the "Song of the hoe."